

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

THE CHRISTIAN MINISTRY.

The great object of the christian ministry is, as we suppose all will admit, the salvation of sinners; and one which, we may not doubt, will eventually be accomplished. But in contemplating the means which have hitherto been put in requisition in order to attain this desirable end, we have been forcibly struck with their inefficiency—their almost total failure. In the early periods of the church, we learn, to be sure, that the blessed gospel rapidly prevailed, and was received and cherished in almost all parts of the known world. St. Paul testified, in some of his writings, that it was "preached to every creature under heaven." And we have reason to believe that its success, in those days, must be attributed to the manner and mode of apostolic preaching, and the means adopted to give it free course in the world. Nor have we any reason to doubt, that if the same measures had been taken and pursued, in subsequent periods, it would still have prevailed, and extended its triumphs, long ere this, to the uttermost parts of the earth. But the ministry was soon changed in its character and designs, and was succeeded by a corresponding change in the appearance and prospects of the church. In a short time christianity became exceedingly corrupted, by its amalgamation with the rites and ceremonies of heathen mysteries; and, almost without exaggeration, it became a system of contradictions and absurdities. Many of its corruptions have in recent times been exposed and exploded. But many yet remain; and a long time it will be, we may reasonably expect, before it will be fully restored to its original brightness and splendor. But we have the assurance that it will finally prevail in its purity, and cover the whole earth as the waters do the sea.

We shall not undertake to point out the progress of religious errors, or their pernicious influence, as they prevailed in the christian church. Error sprung up after error, and one vile practice was soon succeeded by another, until at last the whole system of christianity became obscured, almost annihilated, amidst its corruptions. Still, professedly, the object of the christian ministry continued the same. It was still designed to save sinners; but the means of effecting it were entirely changed—sadly, fatally changed. In apostolic times, the unbounded and unchanging love of God to man was constantly inculcated, and the goodness of the be-

neficent Jehovah was urged as a motive inducing repentance. Christ and him crucified—Jesus, the resurrection and the life, were the grand and enrapturing themes of the primitive disciples; and with these sublime topics they kindled up the fire of love to God, and love to man, in the hearts of their hearers. They permitted no "strange fires" to burn upon their altars; and they offered no offerings to God save such as were acceptable in his sight—broken and contrite hearts. And by these means they spread the knowledge of the truth, and extended the gospel of the kingdom far and wide. Great was the number that was daily added to the church; and great peace had they in believing, and joy in the Holy Ghost. The doctrines of the gospel, in their primitive simplicity and beauty, were received and ardently cherished by many joyful and believing hearts. In a word, the gospel became the man of their counsel, their guide, their comforter.

But such were not the means used, to convert the sinner from the evil of his ways—such were not the effects of the christian ministry—in a subsequent period of time. The promulgation of a different doctrine was considered necessary in after times, in order to arrest the sinner in his sinful career, and reconcile him to God.—The professed servant of Christ was not satisfied with exhorting, persuading, expostulating, entreating—was not contented with using such weapons as the gospel put into his hands—the sword of the spirit and the helmet of salvation. But he chose to confront the sinner by an appeal to his fears—by such threatenings, in fact, as were never sounded from the mount that may be touched. He held out to his excited imagination "the lively bright horrors" of penal fires and unquenchable flames; and directed his fearful apprehension to dwell on scenes of interminable woe. He clothed the Creator of all things in garments of eternal vengeance, and presented Him to the mind's eye, clad in the full armor of vindictive justice, and breathing death and destruction upon the sinful race of man. By this means he produced an alarming impression upon the sinner's mind; and perhaps, through fear of eternal banishment from his Maker's presence, restrained him from overt acts of wickedness, and bound him down, in chains of mental servitude, to his own personal interests. But he did not thereby destroy the enmity of his heart, and make him a sincere and faithful follower of the meek and lowly Jesus. No, he made him merely a *professor*—not a *christian*. And we do not hesitate to say, that by such means, this desirable object can never be accomplished. A man can never be made a sincere christian, except it be by directing his thoughts to the infinite source of love—to the "Lamb of God which taketh away the sin of the world." If we would have him enter into the kingdom of God, we must point him to the "bread of life," of which he may eat and never die, and our object will be accomplished. He may be saved by such means—by the love of God shed abroad in his heart—by expressions of kindness and sympathy—by appeals to the

unchanging mercy of his Creator—even when the thunderbolts of infinite wrath shall fall harmless at his feet, and the vivid lightnings of the law shall strike like icebergs upon his soul. Know ye not, O man, "that the goodness of God leadeth thee to repentance?"

These speculations, it may be depended upon, are not unmeaning ones, but are unquestionably matters of fact. The thing has been tried—fully, fairly, sufficiently tried—and we may therefore speak upon this point with a great degree of certainty. Ages upon ages has the sound of eternal woe pealed upon the ears of a sinful world; and yet the world remains sinful. And even when this sentiment was taught in its most terrific forms—when it was presented in its most horrible aspects—its advocates found it insufficient to answer their purposes. Or, if not to answer their purposes, at least to reform and save the world. The appeals they made to the fears of the multitude, in relation to their future state and condition were soon found to be ineffectual, unless, indeed, they were backed up by appeals to more palpable evils—to the rack, the inquisition, the fire, and the faggot. These evils would doubtless take effect, and produce a restraining influence, when an appeal to the fires of a future Gehenna would not move a single nerve, or excite a single apprehension. They would induce a confession of faith, when every other motive would fail, and every other appeal pass by, unregarded as the viewless and heedless winds. For it is an undoubted fact—a plain and palpable one—that present and apparent evils are more effectual in restraining the sinner, than far distant and uncertain ones. We make no doubt, therefore, that the doctrine of interminable misery hereafter, as a means of restraining the sinner, would be entirely superseded, and rendered useless, by substituting the horrible engines of torture, which in past ages disgraced the church of Christ. But we are happy in believing that both are useless—nay, worse than useless—in effecting the salvation of the world. This great and desirable work can be accomplished without the aid of either.

The salvation of the world may be accomplished, it may not be doubted, merely through the instrumentality of moral means. A man need not be compelled, either by physical force, or by an appeal to real or imaginary evils, to enter the kingdom of God; but he may be induced to receive the Savior, and submit to his requirements, by teaching him his benevolent doctrines, and by showing him the excellency of his precepts. He may be induced to yield obedience to his government, by being persuaded that it is a government of peace, and established upon principles of perfect equality, and perfect equity. His gospel is represented as the "bread of life," and his kingdom as a place of rest and of joy; and what other inducements are needed, to make men partake of the one, and enter into the other, than the blessings they will derive from so doing? Need we lift a rod to induce a hungry man to eat bread? Need we threaten him with enduring and intense evils, in order to induce him to enter into rest, and enjoy

a delightful repose? Who ever heard of such a thing! Who ever supposed that such a thing was necessary! Nor can any one reasonably suppose, that men will not be induced to come unto Christ, and enter into his spiritual kingdom, when they shall find him to be the "bread of life," and his kingdom a kingdom of peace and joy. Teach them these facts, and they will need no other inducement. Exhort, persuade, entreat them to listen to the benevolent doctrines he has taught,—and let these doctrines take fast hold upon their understandings—and we need not excite in them any fears of future wo, in order to make them converts. No, they will fly to him as doth the weary pilgrim to the shadow of a great rock; and will receive him as the greatest and best gift which Heaven could bestow. They will even say, in the language of the poet, each for himself,

"Thou art my way;—I wander, if thou fly!
Thou art my light;—If hid, how blind am I!
Thou art my life;—If thou withdraw, I die."
Waterville, Me. C. G.

NOTES ON THE SCRIPTURES.

What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Matt. xvi. 26.

It will assist us materially, in the examination of these words of our Lord, to keep constantly in our minds two important facts;—1. That when they were spoken, the disciples of Jesus were exposed to the persecutions of the unbelieving Jews, and that there was danger lest some of them might renounce the faith, through fear of death; and 2. That a tremendous judgement was then impending over the Jewish nation, devoted as it was, for sinfulness, to destruction by the Romans. In that judgement, more than a million of Jews perished; but it is not known that a single christian was among the number.

By noticing the context, ver. 21—28, it will be seen, when Jesus spake of his approaching death, Peter expressed dissatisfaction, for which he received a sharp rebuke. Jesus then declared that if any one would be his disciple, he must deny himself, take up the cross, and follow him, even at the hazard of life itself. Nevertheless for their encouragement, he assured them that this course, though it might seem exceedingly hazardous, would, after all, be the most prudent and safe. He knew that they who received his doctrine, and obeyed his precepts, would escape the terrible calamity which was then rapidly approaching, and which, at another time, he denominated "the wrath to come." Hence he assured them that he who would save his life should lose it, and he who would lose his life for his sake should find it. That is, if any man, through fear of persecution and death, should abandon Jesus, disregard his admonitions, and turn a deaf ear to his instructions, hoping thus to save his life, he should be overwhelmed in that general ruin of the nation, which was near at hand. On the other hand, those who were willing to hazard the consequences of Jewish vengeance, should be preserved in that awful period, of which Jesus declared it was a time of tribulation, such as had never been known since the commencement of the world, nor should the like ever again be experienced. Matt. xxiv. 21. In this view of the case, our Lord inquired, "what is a man profited, if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?" I shall presently give a reason for using the word *life* instead of *soul*, in this passage.

The meaning seems to be this:—suppose by denying me, and persecuting my followers, you gain honor from the Jews; suppose you secure riches and all worldly advantages: of what profit will it all be to you, when the desolating scourge shall pass over you, and destroy your lives?—Will all your possessions secure you from death?

or compensate you for the loss of life? or profit you after death? It is better for you to submit to present trials and afflictions, and thus preserve your lives, than forsaking me, and consulting your present ease and security, to be destroyed from the face of the earth,—and destroyed, too, under circumstances of such anguish and horror.

Such appears to me to be the true import of the passage, and thus does it harmonize with the whole discourse, of which it forms a part.—The fact proved the correctness of our Lord's prediction and instruction. The Christians, mindful of their Master's admonitions, escaped from the city when they witnessed the signs of its approaching destruction. The unbelieving Jews remained, and perished. More than a million of that wretched generation were destroyed by famine or pestilence, or sword; and the remainder were carried away captive, and scattered over the face of the earth. It was then manifest that riches, and honor, and all earthly possessions availed nothing, if life were lost: and that all these would not restore life, if offered in exchange for it. To the interpretation which I have given, (and it is by no means a new one,) I can imagine only two objections which deserve any attention.

1. It may be said that Jesus speaks concerning the loss of the soul: but the soul is very different from the life; and therefore the loss of life cannot be regarded as the great calamity against which he cautioned his disciples. I shall not go into a long examination of the meaning of the word *psuche*, here rendered *soul*. I shall merely state a few facts which may assist the inquirer in rightly determining its import in this place.

This word frequently occurs in the LXX, or the greek translation of the Old Testament. It is there used twice, and twice only, as the translation of *Ruah*, which word the Hebrews employed to denote the "Spirit, or an incorporeal substance, as opposed to flesh, or a corporeal one." But it is used six hundred and twenty-three times as the translation of *Nephish*, concerning which Hebrew word, Parkhurst, an Orthodox Lexicographer, writes thus:—"hath been supposed to signify the *spiritual part* of man, or what we commonly call his *soul*." I must for myself confess that I can find no passage where it hath undoubtedly this meaning." We shall do well to consider, 1. whether the learned men who translated the Old Testament into the Greek language, understood the meaning of the word *psuche*; and 2. whether, if they judged it the most proper word to indicate the *spiritual part* of man, they would probably use it only twice as the translation of a word which has this meaning, and 623 times as the translation of a word which Parkhurst confesses *never* has this meaning; or at least, he had never been able to find a satisfactory instance of the kind.

In the New Testament the usage of this word is somewhat different. It is sometimes translated *soul*, sometimes *life*, *mind*, *heart*, *heartily*, *Ghost*. It is used in all 104 times; and setting aside twelve cases, in which its meaning is disputed, it signifies the whole person in 11 instances; the intellect in 30; the natural life in 48; and is expressly opposed to the spirit in 3. If we include its use in a verbal or participial form, it is used in all, for the whole person 11 times; for the intellect 31; for the natural life 52; and is opposed to the spirit 9 times.*

Hence there can be no necessity to understand this word to mean the spiritual part of man, in the passage under consideration, merely from its

*In the places to which I refer, where something opposed to spirit is signified, the word is translated soul, 1 Cor. xv. 45. 1 Thes. v. 28. Heb. iv. 12; natural, 1 Cor. ii. 14. xv. 44 (twice), 46; sensual, James iii. 15. Jude 19. In the three first instances, the original word is *psuche*; in the other six, *psychikos* formed from *psuche*, and of similar signification; and it may be observed that the last named word occurs no where else in the Bible.

own force; for in more than half the instances where it occurs in the New Testament, and almost invariably in the Old Testament, it will not admit such a signification. It certainly indicates the natural life in the preceding verse, and is so translated. "Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it." ver. 25. Our translators had to much good sense to render it *soul*, in this case; for they saw the absurdity of saying, "whosoever will save his soul, shall lose it, and whosoever will lose his soul for my sake, shall find it." I can see no good reason for giving different translations of the same word in these two verses. Its meaning appears to be the same in both. So evident is this, that Dr. A. Clarke, with all his prejudices, protests against the common translation thus: "On what authority many have translated the word *psuche*, in the 25th verse, *life*, and in this verse, *soul*, I know not; but am certain it means *life*, in both places." If the word had at first been translated *life* in both these verses, I venture to say that no English reader would ever have suspected that the least danger was intimated of losing the immortal soul, or exposing it to endless torment.

2. It may be objected that in the succeeding verse, Jesus speaks of a judgment, declaring that he would come with his angels to reward every man according to his works. This reward is not rendered on earth, but will be rendered at the general judgment. Therefore what Jesus here says is to be understood as relative not to the loss of natural life, but to the endless misery of the soul, or the spiritual part of man.

To this objection a very short answer may be sufficient. By reading the whole passage from verse 24, to the end of the chapter, it will be seen that Jesus was speaking of an event then near at hand:—"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.—For whosoever will save his life shall lose it;—and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Nothing can be more evident than that the events here predicted were soon to be accomplished. Some of the disciples were to live until they should witness their accomplishment. To taste of death is a Jewish phrase, signifying to die.—And Jesus declares that some of his hearers should not die, or taste of death, until these things should be fulfilled. The judgment therefore which he predicts, must necessarily have been rendered on the earth. The obedient were rewarded, and the disobedient were punished.—The most respectable and judicious commentators of all denominations agree that reference is here had to the distinction made between Christians and their persecutors at the destruction of Jerusalem. The Christians, as I said before, made a seasonable escape; the unbelieving Jews remained, and perished. It is certain the judgment was one which could be witnessed by men, before they should die; and therefore must have been rendered on the earth. It seems to correspond with this event more closely than with any other. And to this I believe our Saviour refers.

Trumpet and Magazine.

Original

OBJECTIONS AND ANSWERS.

OBJECTION. "The selfishness of man stands in the way of his salvation."

ANSWER. This is the very thing that Jesus

came to remove. And if there had been no sinfulness in man the work of salvation would not have been necessary. Hence the expressions of Jesus: 'They that be whole need not a physician, but they that are sick'—and 'For I came not to call the righteous, but sinners to repentance.'

Sin is a moral disease. Christ is the Physician who has undertaken to remove this disease. It would be exceedingly preposterous to suppose that a physician cannot heal a man because he is sick; or that he will do nothing for the man because he is not well. The more sinful a man is the more does he need salvation. And if there are any of the human family who are *without sin*, they do not need salvation, which is a deliverance from sin.

All men are sinners. And if divine grace can remove the sin of one man it must be sufficiently efficacious to "take away the sin of the world." If the grace of God could save even "the chief of sinners," as it did Saul of Tarsus, (2 Tim. i. 15,) it seems quite irrational to suppose that its operations can be limited by sin.

OBJECTION.—"But the will of man is perverse; and he will not submit to the terms of the gospel and the conditions of salvation. And although the remedy has been graciously provided, sinful man will not apply it."

ANSWER.—The will of man is the very thing upon which the spirit of Christ designs to operate. Man can never be saved until his will is brought into subjection to the mild sceptre of the Prince of Peace. Hence we read in the 110th Ps. (which is evidently a prediction of the Savior;) "The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." That this language was spoken in reference to the Messiah, is obvious from the fact, that in the same Psalm it is said of the person whose people shall be willing in the day of his power, "Thou art a priest forever after the order of Melchizedek;" and this title is given to no other than the great "High Priest of our profession, Jesus Christ."

All people belong to Jesus. The heathen are his inheritance, and the uttermost parts of the earth his possession. The promise, therefore, that his people shall be willing in the day of his power, means that all people shall be willing.

This view of the subject is confirmed, and the objection in question still more satisfactorily answered, by 1 Cor. xv. 28. And when all things shall be subdued unto him [Christ] then shall the son also himself be subject unto him that did put all things under him, that God may be all in all." In vain does the objector affirm that some men are to be brought into a forced and unwilling subjection to Christ, as his enemies:—For the testimony last cited fully authorizes the belief that all men are to be subdued to Christ in the very same manner that he himself is to be subject to the Father. And when this universal and willing subjection is accomplished, "God will be all in all." What a glorious consummation!

New-London, Conn.

A. M.

PUNCTUALITY.

In looking over some of our exchange papers, published eighteen months or two years since, we found the following article in the Maine 'Christian Intelligencer.' And in looking over our unpaid list of subscriptions, and investigating our cash account, we thought it might not be inappropriate to our columns!

Seriously, we have a large amount still outstanding—we need it much, as we owe money; and our current expenses are great, and must be punctually met, to enable us to be punctual with our patrons.

May we not then indulge the hope that the 'scrupulous gentleman' referred to by Br. T. will have a little conversation with some of our delinquent subscribers?

The prefatory remarks, (the first paragraph,) of the article, are by Br. Drew, who was at that time editor of the Intelligencer, and published a monthly work entitled, the 'Christian Preacher.'

There—this is just right. Br. Thomas—we do bear loud witness—is verily moved by the highest sense of justice and right—aye of liberality too, as thrice times five within three years will abundantly show. We are tempted to give an extract of his letter, bearing date Philadelphia March 13, 1833, to the reader, prefacing it to all concerned, as his is prefaced to us, "Grace, mercy and peace be multiplied to thee and thine now and forever, Amen."

"When I read thy notice to delinquent subscribers, published in the 2d No. of the 'Preacher,' I began to deplore the want of punctuality, the almost criminal remissness, so extensively manifested by the patrons of periodical publications. I entered somewhat into the feelings of publishers, who, after having faithfully served their subscribers, are oft times woefully neglected, and frequently involved in pecuniary difficulties. What do they ask? Nothing but justice—nothing but even-handed justice. When a man subscribes for a work, he has the terms before his eyes—and if he does not promptly pay the sum of money for which, by subscribing, he acknowledges he is to receive an equivalent, he is justly obnoxious to severe rebuke, if not to the charge of dishonesty. I do not say he is chargeable with intentional fraud—but surely, if he be able to discharge the debt, and do not comply with the conditions on which he was received as a patron of the work, his remissness assumes the aspect of dishonesty.

I had indulged these and similar reflections for a few minutes, and was about resolving to write an article on the subject, when a voice seemed to whisper in my ear, 'Therefore thou art inexcusable, O man, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.' On closer examination, I discovered that *Conscience* was the speaker. Finding that this *scrupulous gentleman* was disposed to bring me to a strict account, in the dialogical form, I obtained his permission to be the querist, he to be the respondent—and the following conversation ensued:

Where didst thou find that accusative sentence? 'The spirit of it is the unwritten inspiration of immutable justice; the letter is recorded Romans ii. 1.'

Wherein do I condemn myself? 'In condemning the remissness of others, when thou art thyself remiss. Thou wert to pay for the 'Preacher' on receipt of the first number—the second is in thy hand, and thou hast not yet paid the price of subscription. Thy name is on Br. Drew's list as a subscriber for five copies; and thou owest him \$5.'

True, but does not Br. Drew know I will pay him? 'No he does not. He never saw thee. He will not know that thou wilt pay him, until he receives the money. He may believe—but faith will not pay the printer.'

But did I not pay him \$5 for Vol. I, and \$5 for Vol. II? 'Yes, but thou hast not yet paid him \$5 for Vol. III.'

All this is very true—but did I not pay him promptly on the two first volumes of the Preacher? 'Yes, but past punctuality will not justify present remissness. Under certain circumstances, it might extenuate—but in the present case, thy past punctuality aggravates thy present remissness.'

How so? 'Thou hast the money in thy pocket.

et. And beside, Br. Drew has made a calculation, on the strength of his confidence in the punctuality of those who have heretofore been prompt in their payments.'

Granted; but can the lack of \$5 in that calculation be of serious disadvantage to Br. Drew? 'That is none of thy business. Thou owest him the money; and that should suffice. Others might reason in the same way, and with as much propriety. Twice five is ten, thrice five is fifteen; and \$15 will pay for four reams of paper.'

But are not others equally remiss with myself? I had scarcely asked this silly question, ere I was conscious of my weakness; and *Conscience* (perceiving that I had asked the question, not because I thought it was a proper one, but because it was so common,) agreed to refrain from gratifying his inclination to smite me, on condition that I would send a faithful report of this dialogue to Br. Drew, accompanying the same with the sum I owe him. In fulfillment of the condition, I send thee the foregoing report, and \$5.

I am as ever, affectionately thy Friend and Brother
A. C. THOMAS.

CLINTON LIBERAL INSTITUTE.

The annual examination of the male department of the Clinton Liberal Institute will take place on Wednesday, the second of September next, commencing at half past eight, A. M., and continuing through the day. The public exhibition will commence at 6 o'clock in the evening of the same day. The parents and friends of the students, the patrons of the Institute, and the public in general, are respectfully invited to attend.

C. B. THUMMEL, Principal.

Clinton, August 8, 1835.

A BILL FROM THE TOWN PUMP.

[SCENE.—The corner of two principal streets.—The TOWN PUMP talking through its nose.]

Noon, by the north clock! Noon, by the east! High noon, too, by those hot sun-beams which fall, scarcely alope, upon my head, and almost make the water bubble and smoke in the trough under my nose. Truly, we public characters have a tough time of it! And, among all the town officers, chosen at March meeting, where is he that sustains, for a single year, the burthen of such manifold duties as are imposed, in perpetuity, upon the Town Pump? The title of town-treasurer, is rightfully mine, as guardian of the best treasure that the town has. The overseers of the poor ought to make me their chairman, since I provide bountifully for the pauper, without expense to him that pays taxes. I am at the head of the fire department, and one of the physicians of the board of health. As a keeper of the peace, all water-drinkers will confess me equal to the constable. I perform some of the duties of the town clerk, by promulgating public notices, when they are pasted on my front. To speak within bounds, I am chief person of the municipality, and exhibit, moreover, an admirable pattern to my brother officers, by the cool, steady, upright, downright and impartial discharge of my business, and the constancy with which I stand to my post. Summer or winter no body seeks me in vain; for, all day long, I am seen at the busiest corner, just above the market, stretching out my arms, to rich and poor alike; and at night I hold a lantern over my head, both to show where I am, and keep people out of the gutters.

At this sultry noontide, I am cup-bearer to the parched populace, for whose benefit an igloo is chained to my waist. Like a drummer on the mall, on a muster-day, I cry at all and sundry, in my plainest accent, the very tip-top of my voice. Here, men! Here is the good liquor! W up, gentlemen, walk up, walk up, superior stuff! Here is the up

father Adam—better than Cogniac, Hollands, Jamaica, strong beer, or wine of any price: here it is, by the hogshead or the single glass, and not a cent to pay! Walk up, gentlemen, walk up, and help yourselves!

It were a pity, if all this out cry should draw no customers. Here they come. A hot day, gentlemen! Quaff and away again, so as to keep yourselves in a cool sweat. You, my friend, will need another cup full to wash the dust out of your throat, if it be as thick there as it is on your cowhide shoes. I see that you have trudged half a score of miles to-day, and like a wise man, have passed by the taverns, and stopped at the running-brooks and well-curbs. Otherwise, betwixt heat without and fire within, you would have been burnt to a cinder, or melted down to nothing at all, in the fashion of a jelly-fish.—Drink, and make room for that other fellow, who seeks my aid to quench the fiery fever of last night's potations, which he drained from no cup of mine. Welcome, most rubicund, Sir! You and I have been great strangers, hitherto; nor, to confess the truth, will my nose be anxious for a closer intimacy, till the fumes of your breath be a little less potent. Mercy on you, man! The water absolutely hisses down your red-hot gullet, and is converted quite into steam in the miniature tophet, which you mistake for a stomach. Fill again, and tell me, on the word of an honest toper, did you ever, in cellar, tavern, or any other kind of dram-shops, spend the price of your children's food, for a swig half so delicious! Now, for the first time these ten years, you know the flavor of cold water. Good bye; and, whenever you are thirsty, recollect I keep a constant supply at the old stand. What next? Oh, my little friend, you are let loose from school, and come hither to scrub your blooming face, and drown the memory of certain taps with the ferule, and other school-boy troubles—your life, take it, and may your heart and tongue never be scorched with a fiercer thirst than now! There my dear child, put down the cup, and yield your place to this elderly gentleman, who treads so tenderly over the paving-stones, that I suspect he is afraid of breaking them. What! He limps by, without so much as thanking me, as if my hospitable offers were meant only for people who have no wine-cellars. Well, well, sir—no harm done, I hope! Go draw the cork, tip the decanter; but, when your great toe shall set you a-roaring, it will be no affair of mine. If gentlemen love the pleasant titillation of the gout, it is all one to the Town Pump. This thirsty dog, with his red tongue, lolling out, does not scorn my hospitality, but stands on his hind legs and laps eagerly out of the trough. See how lightly he capers away again! Jowler, did your worship ever have the Gout?

Are you all satisfied? Then wipe your mouths my good friends; and, while my spout has a moments leisure, I will delight the town with a few historical reminiscences. In far antiquity, beneath a darksome shadow of venerable boughs, a spring bubbled out of the leaf-strewn earth, in the very spot where you now behold me on the sunny pavement. The water was as bright and clear, and deemed as precious as liquid diamonds. The Indian sagamores drank of it, from time immemorial, till the fatal deluge of the fire water burst upon the red men, and swept their whole race away from the cold fountains. Endicott and his followers came next, and often knelt down to drink, dipping their long beards in the spring. The richest goblet, then was of birch bark. Governor Winthrop, after a journey a-foot from Boston, drank here out of the hollow of his hand. The elder Higginson here wet his palm and laid it on the brow of the first town born child. For many years it was the watering place, and as it were, the wash-bowl of the vicinity—whither all decent folks resorted to pu-

rify their visages, and gaze at them afterwards—at least, the pretty maidens did—in the mirror, which it made. On sabbath days, whenever a babe was to be baptized, the sexton filled his basin here, and placed it on the communion-table of the humble meeting-house, which partly covered the site of yonder stately brick one. Thus, one generation after another was consecrated to heaven by its waters, and cast their waxing and waning shadows into its glassy bosom and vanished from the earth, as if mortal life were but a flitting image in a fountain. Finally the fountain vanished also. Cellars were dug on all sides and cart loads of gravel were flung upon its sources, whence oozed a turbid stream, forming a mud puddle at the corner of two streets. In the hot months, when its refreshment was most needed, the dust flew in clouds over the forgotten birth-place of the waters, now their grave. But, in the course of time, a town pump was sunk into the source of the ancient spring; and when the first decayed another took its place—and then another, and still another—till here I stand, gentlemen and ladies to serve you with my iron goblet. Drink, and be refreshed!—the water is as pure and cold as that which slaked the thirst of the red sagamore, beneath the aged boughs, though now the gem of the wilderness is treasured under these hot stones, where no shadow falls, but from the brick buildings. And be it the moral of my story, that, as this wasted and long-lost fountain is now known and prized again, so shall the virtues of cold water, too little valued since our father's days, be recognized by all.

Your pardon, good people! I must interrupt my stream of eloquence, and spout forth a stream of water and replenish the trough for this teamster and his two yoke of oxen, who have come from Topsfield, or some where along that way. No part of my business is pleasanter than the watering of cattle. Look! how rapidly they lower the water mark on the sides of the trough, till their capacious stomachs are moistened with a gallon or two a piece, and they can afford time to breathe in it, with sighs of calm enjoyment. Now they roll their quiet eyes around the brim of their monstrous drinking-vessel. An ox is your true toper.

But I perceive, my dear auditors, that you are impatient for the remainder of my discourse.—Impute it, I beseech you, to no defect of modesty, if I insist a little longer on so fruitful a topic as my own multifarious merits. It is altogether for your good. The better you think of me, the better men and women will find yourselves. I shall say nothing of my all-important aid on washing-day; though on that account alone, I might call myself the household-god of a hundred families. Far be it from me, also, to hint, my respectable friends, at the show of dirty faces which you would present, without my pains to keep you clean. Nor will I remind you how often, when the midnight bells made you tremble for your combustible town, you have fled to the Town Pump, and found me always at my post, firm, amid the confusion, and ready to drain my vital current in your behalf. Neither is it worth while to lay much stress on my claims to a medical diploma, as the physician, whose simple rule of practice is preferable to all the nauseous lore, which has found men sick or left them so, since the days of Hyppocrates. Let us take a broader view of my beneficial influence on mankind.

No; these are trifles, compared with the merits which wise men concede to me—if not in my single self, yet as the representative of a class—of being the grand reformer of the age. From my spout and such spouts as mine, must flow the stream, that shall cleanse our earth of the vast portion of its crime and anguish, which has gushed from the fiery fountains of the still. In this mighty enterprize, the cow shall be my

great confederate. Milk and water! The Town Pump and Cow! Such is the glorious copartnership that shall tear down the distilleries and brew houses, uproot the vineyards, shatter the cider presses, ruin the tea and coffee trade, and finally monopolize the whole business of quenching thirst. Blessed consummation!—Then poverty shall pass away from the land, finding no novel so wretched, where her squalid form may shelter itself. Then disease, for lack of other victims, shall gnaw its own heart, and die. Then sin, if she do not die, shall lose half her strength. Until now, the phrenzy of hereditary fever has raged in the human blood, transmitted from sire to son, and rekindled, in every generation, by fresh draughts of liquid flame. When that inward fire shall be extinguished, the heat of passion cannot but grow cool, and war—the drunkenness of nations—perhaps will cease. At least there will be no war of households. The husband and wife, drinking deep of peaceful joy—a calm bliss of temperate affections—shall pass hand and hand through life, and lie down, not reluctantly, at its protracted close. To them, the past will be no turmoil of mad dreams, nor the future an eternity of such moments as follow the delirium of the drunkard. Their dead faces shall express what their spirits were, and are to be, by a lingering smile of memory and hope.

Ahem! Dry work, this speechifying; especially to an unpracticed orator. I never conceived, till now, what toil the temperance lecturers undergo for my sake. Hereafter, they shall have the business to themselves. Do, some kind christian, pump a stroke or two, just to wet my whistle. Thank you sir! My dear hearers, when the world shall have been regenerated, by my instrumentality, you will collect your useless vats and liquor casks, into one great pile, and make a bonfire in honor of the Town Pump. And, when I shall have decayed, like my predecessors, then, if you revere my memory, let a marble fountain, richly sculptured, take my place on this spot. Such monuments should be erected every where, and inscribed with the names of the distinguished champions of my cause. Now listen; for something very important is to come next.

There are two or three honest friends of mine—and true friends, I know they are,—who nevertheless, by their fiery pugnacity in my behalf, do put me in fearful hazard of a broken nose, or even of a total overflow upon the pavement, and the loss of the treasure which I guard. I pray you, gentlemen let this fault be amended. Is it decent, think you, to get tipsy with zeal for temperance, and take up the honorable cause of the Town Pump, in the style of a toper fighting for his brandy-bottle? Or, can the excellent qualities of cold water be no otherwise exemplified, than by plunging, slap dash, into hot water and woefully scalding yourselves and other people? Trust me, they may. In the moral warfare, which you are to wage—and, indeed, in the whole conduct of your lives—you cannot choose a better example than myself, who have never permitted the dust, and sultry atmosphere, the turbulence and manifold disquietudes of the world around me, to reach that deep, calm well of purity, which may be called My soul. And whenever I pour out that soul, it is to cool earth's fever, or wash its stains.

One o'clock! Nay, then, if the dinner-bell begins to speak, I may as well hold my peace—Here comes a pretty young girl of my acquaintance, with a large stone pitcher for me to fill.—May she draw a husband while drawing her water, as Rachel did of old. Hold out your vessel, my dear!—There it is full to the brim; so now run home, peeping at your sweet image in the pitcher as you go: and forget not, in a glass of my own liquor, to drink—**SUCCESS TO THE TOWN PUMP.**

New-England Magazine.

MESSENGER & UNIVERSALIST.

SATURDAY, AUGUST 29. 1835.

THE GOSPEL BARK—Quartett.

A PARODY.

- Air.* Oh Savior, lend thy Gospel bark,
To waft us safely o'er
The swelling tide so drear and dark,
To yonder happy shore.
- Tenor.* O come, 'tis love that bids thee haste,
We dread to linger here;
O'er many a wild on earth we've passed,
With doubt and trembling fear.
- Bass.* Yes, yes, thou'lt lend thy Gospel bark,
To waft us safely o'er,
The swelling tide so drear and dark,
To yonder happy shore.
- CHORUS.* Blow gently then, celestial breeze,
Let softest gales be nigh,
Oh hush, ye wild and swelling seas,
Be silent as the sky.
- Air.* Come hasten, mortals, haste away,
'Tis folly here to pause,
For over life's declining day,
The night her shadow draws.
- Tenor.* From mortal foes and prison tow'rs
From earth and all its pride,
With Jesus we will seek the bow'rs,
That bloom beyond the tide.
- Bass.* Yes, yes, we know them well—the foe
Can never reach us there;
So in the Gospel bark we'll go,
To mansions bright and fair.
- CHORUS.* Blow gently then, celestial breeze,
Let softest gales be nigh,
Oh hush, ye wild and swelling seas,
Be silent as the sky.

A. C. T.

OLD UNIVERSALIST BOOKS.—No. V.

“UNIVERSAL RESTITUTION, a Scripture Doctrine.—This proved in several Letters wrote on the nature and extent of Christ's Kingdom; wherein the Scripture passages falsely alleged in proof of the eternity of Hell Torments are truly translated and explained.” London, 1761, pp. 468, 8 vo.

T. Southwood Smith mentions the above work, and gives the name of Mr. STONEHOUSE, Rector of Islington, as the Author. I am delighted with the book. It exhibits deep research; an intimate acquaintance with the Scriptures; a mighty mind; and a benevolent heart. The writer appears to have been familiar with the Hebrew, Syriac, Greek and Latin languages. He quotes freely from the Christian Fathers, and also from heathen authors. The style of the work is chaste, the arrangement admirable, and the argument powerful. The following subjects are considered:

1. The English words eternal, everlasting, forever, &c. are unscriptural, and express not the true import of the original words, *æon*, *elem*;
2. The kingdom of Christ, though *æonian*, is not eternal;
3. Christ's kingdom what, and where it is, and when it began;
4. Christ's kingdom will consist of many successive parts or periods;
5. The term *æonian* applied to the word *Spirit*, imports not that he is eternal;
6. Logos, the only begotten Son of God, is the true *æonian Spirit*;
7. Christ's *æonian* character;
8. God wills effectually that all men shall be restored;
9. Of the explicit and implicit will of God;
10. Christ in his character as a Restorer considered at large;
11. The property of Christ as Redeemer may be doomed to *æonian* sufferings;
12. The doctrine of a universal reconciliation to God in Christ excludes not that of the damnation of the wicked [*eis ton aiona*] *æonianly*;
13. The efficacy of Christ's sacrifice must extend to all his creatures;
14. The extent of the promise that death shall be no more;
15. In Christ, the first fruits, the whole creation is deemed holy before God;
16. Heb. ii, 8, 9 considered;
- 17 to 23 inclusive—an examination of Scriptural objections to the doctrine of *Universal Restitution*.

Mr. Stonehouse appears to have believed in the Trinity; in fallen angels, as generally understood; and in protracted future punishment.

To show the style of the author, and his general manner of treating a subject, I present the following extracts.

“Though the word (*aion*) *æon* to a cursory reader may seem only a trite familiar term of no other import than vulgar use has given it; yet if one critically observes its variety, use, and acceptations in scripture; one may easily suspect that very mysterious truths may be couched in the diversity of its forms, and peculiarity of its applications. At least the *æons*, intelligently observed, must appear to be periods or portions of time, working together, by a divine mechanism, the will of God. For it is clear they have their beginning and end in what we call time, and are circumscribed by it, in the same manner as the several spherical systems that seem to mete out the universe, are altogether comprehended in space, are wholly circumscribed by it. And as the many systems of worlds promote and act their several appointed tasks in the boundless tracks and vast embrace of space: thus the *æons*, operating in the capacity of time, have their several changes and revolutions to disclose, their several courses of mercies and judgments to exhibit, their several degrees of revelations and disciplines to unfold, with variety of strange and unsearchable parts and expedients and issues to produce, towards the successive reconciling, digesting, and ripening the many creatures subsisting in them, to the various purposes of God, and to their glorious ends and uses in eternity, or when time itself shall be more.

Here many, convicted with these evidences of the temporal purport of the word *æon*, contend, that though in its proper signification and common use it may not denote eternity, yet that when applied to things of an eternal nature, its meaning is enhanced, and it acquires in scriptural language, their force. That thus when we read of believers, *That, Luke xvii. 13. John xi. 26, they shall live, or that they shall not die (eis ton aiona) to the age. That, John, xiv. 16, the comforter shall abide with them (eis ton aiona) to the age. That, 1 John, ii. 2, the truth shall dwell in them (eis ton aiona) to the age. And of Christ, John, xii. 34, Heb. vii. 24, that he abideth, continueth (eis ton aiona) to the age. That, 2. Cor. ix. 9, Heb. i. 8, 1 Pet. i. 23, 1 John ii. 17, his righteousness, his throne, his word, his will, remaineth, abideth, continueth (eis ton aiona) to the age. That, Heb. v. 6, vii. 28, Christ is a priest and consecrated (eis ton aiona) to the age. That, Heb. xiii. 8, he is the same yesterday, to-day, and (eis ton aiona) to the age. And that glory be to him (eis tous aionas ton aionon) to the ages of the ages. We cannot understand by the word *æon*, so applied to these promises, declarations, and doxologies, any time short of eternity.*

But is not this cavilling rather than arguing? If I was to say, that though the word smooth in its proper signification does not denote roundness, yet that when applied to a bowl which is in its own nature round, this term smooth acquires one and the same import with the word round; and that therefore when I say a smooth bowl I must mean a round bowl; would you not laugh?

If it be a just inference that because the word *æon* is often applied in scripture to eternal things, therefore it must mean eternal; it may be as fairly pronounced that the word smooth is often applied to round things, therefore it must denote roundness.

Again, if the word *æon* is to signify eternity only when adjunct to objects of a supposed eternity, this its comprehensive import being no more than its object gives it, one needs only deny the eternity of the object, and the comprehensiveness (*i. e.* the eternal import) of the adjunct fails with it.

In other words, if the term smooth is to denote roundness only when adjunct to objects of a supposed roundness, one need only to deny

that an object is round, and then the word smooth ceases to denote its roundness.

Again, if the word (*aionios*) *æonian* is not to prove the eternity of the noun substantive to which it is adjunct, but the said noun substantive the eternal import of its adjunct (*aionios*) *æonian*, then is the term (*aionios*) *æonian* become as useless towards any proof of a thing's eternity as if it had never been applied to it at all.

Or in other words; if the term smooth is not to ascertain the roundness of a bowl, but the bowl (which is called smooth) is to ascertain a globular import in the term smooth, then does the term smooth become as useless towards any proof of an object's being a bowl, as if it had never been applied to it at all.

In short, as the word smooth does not import a globular form, neither does the word *æonian* import an eternal duration; and therefore as one may call a bowl a smooth body without denoting thereby that it is globular, so one may call an eternal object *æonian*, without denoting thereby that it is eternal.”

In establishing the position that Christ's *æonian* kingdom will not be strictly eternal, the author writes as follows:—

“It has been the usual method with divines to prove the eternity of Christ's kingdom from the words *æon* and *æonian* being so often applied to it: and yet at other times, and on other occasions, they argue that the words *æon* and *æonian* must signify eternal, because spoken of Christ's kingdom which, say they, is eternal.

Now if it can be proved that Christ's kingdom is not eternal, it will follow that the words *æon* and *æonian* not only cannot be thus converted to these purposes, but that the words themselves must import some limited duration, for that Christ's kingdom is and will be *æonian* is beyond dispute.

The word eternal is used by divines to import a twofold duration, and must therefore be considered in its different acceptations.

Eternity then first, and in its strictest sense and propriety, imports duration abstracted from quantity and mutability; or existence altogether, without any flux or succession of parts prior or posterior to each other: and this the schools call *perpetuum nunc*, perpetual now; others unsuccesive duration or absolute immutability.

But since eternal in this notion of the word cannot be applied either to the kingdom of Christ, or to the land of Canaan, or to any other creature; we will consider 2dly, the word eternal as meaning duration in succession, or as a series of times infinitely protracted; an infinitely perpetuated chain of distinct nows.

Now in this account of the word eternal, the difficulty is that at the same time that Christ is declared the *æonian* God, and his kingdom the *æonian* kingdom, his gospel is also styled the *æonian* gospel, *Rev. xiv. 6*, and the land of Canaan is promised to the Jews for an *æonian* possession, *Gen. xvii. 8*, which applications quite confuse the meaning of the term, since we know not what to understand determinately by this term so differently applied.

If we are to understand by the term *æonian* when applied to Christ the *æonian* God, that he is of immutable duration; we must not understand by the same term when applied to Christ's kingdom, that this is not of immutable duration, but of infinitely progressive duration.

However, to connive at this, what are we farther to understand by this term eternal when applied to the gospel, or to the Jews' *æonian* inheritance in the land of Canaan?

To the Jews is promised the land of Canaan for an *æonian* possession, and yet this land can neither be of duration immutable, nor of duration infinitely progressive; for it must have an end when this world shall be destroyed. And the same may be objected to the *æonian* gospel, since the gospel also, when its testimony shall

be superceded by our immediate vision of *Christ*, (*katargethesetai*) 1 Cor. xiii, 8, 12, shall be invalidated, or rendered useless, and so will not be eternal in either of these acceptations.

But if the kingdom of God, and his gospel, and the inheritance of the *Jews* in the land of *Canaan* be all æonian; if all and each of them have the word æonian equally and respectively applied to them, then have they all that which the word æonian imports in common; and consequently as the word æonian applied to the Jewish inheritance of the land of *Canaan* is no proof that *Canaan* will be a land of eternal duration: neither is the same word applied to the kingdom of God, a proof that the kingdom of God will be of eternal duration in either senses of the word eternal.

However, for our better security of this consequence, and as a more certain evidence that the kingdom of God will not be eternal, we have the words of St. Paul, 1 Cor. xv, 24—27, *Then cometh the end when he shall deliver up the kingdom to God even the father; when he shall have (katargese) invalidated all principality and authority and power, for he must reign 'till he has put all enemies under his feet. The last enemy that shall be invalidated (katargese) is death (or Heb. ii, 14, He who has the power of death, that is the devil) for he has subordinated (hupetaxen) all things under his feet.* But when he says that all is subordinated (*hupotetartai*) to him, it is manifest that he is excepted who did subordinate all things unto him; and when the all shall be subordinated unto him, then shall also the son himself be subordinated (*hupotagesetai*) unto him who subordinated all things unto him, that God may be the all in all.

In which words we find comprised the following Points, viz.

1st. That our Savior's kingdom shall have an end.

2d. That its end shall be after a previous subordination of all things to himself.

3d. That its end shall be by a surrender of the kingdom unto God the father.

4th. And shall be attended with a subordination of the son to the father: And

5th. That this final subordination of *Christ*, being the ultimate end and point in view of all his wishes, must be the uttermost completion (or *pleroma*) of the joy that was set before him.

The kingdom of *Christ* is that which he rules and conducts as mediator. But when all things shall be subordinated unto him, and shall with one breath say unto him "my Lord, my God, my ALL," then will *Christ's* mediatorial office cease, as having attained its purpose; and so ceasing, that great comprehensive æon of his mediatorial kingdom will be accomplished, and will be succeeded by a purely divine economy, wherein *Christ* will no longer reign as mediator, but as God, and one with his father.

And thus we understand our Lord's words, Luke xxii, 37. *For the things concerning me have an end*; by the word *me* he means himself as mediator, and by the end which the things concerning him should have, he means a final conclusion of his mediatorial office: for a mediator is, Col. i, 20, *A peace-maker*. Rom. v, 10, *A reconciler*. 1 John ii, 1, *An advocate*: so that finity and determination are implied in the very term; when therefore the creature's subordination is accomplished, and in consequence thereof every creature is become perfectly at peace with, and perfectly reconciled to God, then is also our Lord's business as a mediatorial advocate accomplished, and at an end.

Mr. Stonehouse has the following remarks on the latitude of the expression *ta panta*, all things, in Col. i, 20:—

Beza and his party contend that by the term all, is intended all the members (i. e. those who in this life become the members) of *Christ's* church or the whole collected body of the elect or chosen; while on the other hand the arminian

party, with all those of like persuasion, contend that by the words *all things* is indeed intended both men and angels, that is, say they, not the wicked of either sort, but all the good, for that all that are good of both men and angels shall be collected together, and united into one perfect whole in *Christ*, while the bad, having no part or share in this (*anazepalaiosis*) recapitulation, must continue in their state of reprobation as beings lost beyond redemption.

But we cannot judge of these passages with either of these parties; because while the term ALL THINGS is so often repeated in the former part of the context, in the most comprehensive acceptance of the words, with what show of probability can we confine its meaning in the latter part of the same paragraph?

We read ver. 16, 17, 'By him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by him, and for him, and he is before all things, and by him all things consist.'—Now if the ALL THINGS here spoken of must mean universally all, all both good and bad, why must all things in the conclusion of this period mean all the good only, and not the bad? If in the term all things it is declared that both good and bad were equally created by him and for him; if by the all things consisting in him, and by his being before all things, and by all things being made for him, we are to understand all things universally, all things bad as well as good; from what rule or form of speech are we to discover that by the all things reconciled to him, is to be meant only all the good, and not all the bad?

There was a heathenising party of christians in the 2d century who persuaded themselves that the world was not made by the Logos or word of God: to these were objected the very words of St. Paul above mentioned; and at that time the words (*ta panta*) all things, were so forcible that the adversary knew not how to resist them.

If it be asked why these words (*ta panta*) all things will not work a like conviction on another occasion now a-days, the only answer is, that if taken in so comprehensive an acceptance, the scripture term (*aiwnios*) æonian, cannot mean eternal.

For if all things are reconciled to God, and if God shall quicken all things, then will no creature be damned to all eternity; but, say our opponents, some creatures will be damned to all eternity, and therefore the terms all things must not be here understood in their extensive signification, or as meaning all intellectual creatures.

They allow that (*ta panta*) all things, are applied without distinction, in the passage quoted, to both the created and reconciled; and yet notwithstanding this, they boldly distinguish between the all things created, and the all things to be quickened, that they may not be forced to quit the point of eternal damnation.

We read therefore as in our text, 'That it is the Father's good pleasure by *Christ* to reconcile all things to himself, whether things on earth, or things in heaven,' Eph. i, 10. 'That he will gather together in one all things in *Christ*, both which are in heaven and which are on earth.' 1 Tim. vi, 13. 'That he quickeneth (or is in the actual work of quickening) all things.' That (Rom. xi, 36,) of him, and to (or for) him are all things. 1 Cor. xv, 28. 'That all things shall be subordinated unto him, as himself shall also be subordinated to his father; for that (Heb. ii, 8,) the father hath (by promise) put all things in subjection unto him; altho' we hitherto see not all things in subjection unto him; and that (Heb. ii, 10,) all things being made by him and for him, he shall in the end (Eph. iv, 10,) fill all things. I say we read in these several passages the words all things, without any meaning, lest

they should affirm more than we like to believe, the restitution of all things.

We resolve to believe that some things shall never be restored, and then affirm that the words all things must not comprehend all the lost, but only those of them who in this life are restored.

For tho' it be acknowledged that we have no better authority to limit the natural import of the terms, all things, than to change them for some other; yet rather than that we should doubt of an eternal damnation, these terms must be limited, even to such a degree, that all things shall not only mean some things, but a few things, yea a very few things, even those only who are entering into the straight gate and narrow path which leadeth unto the æonian life.

The cautious commentator knows that it is easier to soften and extenuate an expression, than to reform a received maxim; that what people have of old believed, they may easily be continued in the believe of, however absurd; and it suits his inclinations rather to cast a veil over offensive passages, than to shock his readers with novelties.

We cannot but impute it chiefly to this, that the words of him who spake as no man ever spake, are so lowered, and accommodated to the received maxims of a blind professing multitude.

But it should be considered that our good Lord declares warmly against the tradition of the elders; that Protestants upon this account chiefly declare against the church of Rome; and that the veil which now covers the scriptures, and which we pray to be removed, can no otherwise be removed than by a free inquiry into the genuine texts of scripture, and a free detachment from ancient sentiments.

Though the primitive writers do highly deserve our honor, and were some of them indeed very enlightened men, yet as they had no apostolic deputation from God, they are to be considered, not as apostles, but as brethren.

So then this passage in the Colossians being an acknowledged proof that *Christ* made all things universally, bad as well as good, is as powerful a proof, that he will reconcile all things to himself, bad as well as good: and to presume otherwise, to presume that all things in a former clause of a text, is not the all things in the latter clause of it, is to render the scripture language doubtful, precarious, deceiving, which is by no means warrantable or serviceable to the truth. So that those worthy men who teach that all things universally were created by the Logos, that all things universally consist in him, but that the all things which he is to reconcile unto himself are not universally so, are but partially all things, namely the good only among all things, are not in this respect to be credited.

I should be much pleased to cite many other passages from this admirable work; but enough has already been furnished to show that Br. Stonehouse was not among the least of the thousands of Israel.

A. C. T.

Original.

THE DAY OF THE LORD.

We are aware that most christians generally attach to the phrases, 'The day of the Lord, great and notable day, terrible day, day of wrath,' &c. the idea that they refer to what is termed, 'the day of general judgment,' when this earth is to be whelmed in the devouring flames of the final conflagration, when the sun is to withdraw its shining, when the moon is to be turned into blood, and the congregated millions of Adam's race are to hear their final and irrevocable doom.

Nothing to us seems farther from the truth than such an exposition, and when Universalists have put a different construction on the above passages and their connexion, they have been charged with 'handling the word of God deceitfully and perverting its true meaning.'

But let the candid reader attend to the testimony of such authorities as the learned and judicious Horne and Calmet, who were not Universalists, and then decide whether we are so much in the habit of 'wresting the scriptures.' We read Joel ii, 1, 2, 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain--let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess,' &c. and ver. 10, 'The earth shall quake before them, the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining, for the day of the Lord is very great and very terrible; and who can abide it?'

Bishop Horne in his 'Introduction to the critical study and knowledge of the Holy Scriptures,' says, 'Frequently the country (meaning Palestine) was laid waste by vast bodies of migrating Locusts, whose depredations are one of the most terrible scourges with which mankind can be afflicted. By the prophet Joel (says he) they are termed the army of the Lord. They fly in countless hosts, occupying a space of two or three miles in length by a mile, or a mile and a half in breadth so as to obscure the sun, and bring a temporary darkness upon the land.'

Here the learned Bishop understands the prophet to allude to the time when the devouring locusts spread over the land, consuming every green thing in their way and laying waste the products of the earth as though a raging fire had burned there; this the prophet calls, the 'day of the Lord,' then was 'the sun darkened,' &c.

Calmet, (whose authority will not be called in question by the learned world,) says in his 'Dictionary of the Holy Bible,' that "the expressions 'I will cover the heavens with darkness,' 'the sun shall be turned into darkness, and the moon into blood,' &c. signify very great calamities, personal and national." The meaning of the passage, Joel ii, 31, 'The moon shall be changed into blood,' he says is this: "the moon shall appear red like blood, as it does in some degree during an eclipse."

From the foregoing facts we learn that the phrase 'day of the Lord' was not used by the prophets to signify the destruction of this material world, but to denote calamities of a temporal nature to which the country was subject, and which were sometimes brought on as the special judgments of an All-wise and over-ruling Providence.

When we take into consideration the fact that 'the Holy Land' was the scene of such a direful scourge as the countless swarms of locusts; that there the tremendous volcano vomited forth its molten fire, and the fearful earthquake tore asunder the mountains, and made 'the perpetual hills' to bow, we can rationally and truly account for the appalling imagery with which the scripture writers have clothed their language. To contend that they were alluding to the overwhelming displays of a judgment day in eternity, is to 'darken counsel by words without knowledge.'

The incident is very fresh in our memory that some six or seven years ago, while conversing with a lady, a member of the Presbyterian church, we dared (indeed it was almost impious) to express the opinion that there was no such place as an endless hell. The good lady, seemingly conscious of the torpedo-power of the weapon which she was about to wield, suiting her countenance, and manner, and voice to the occasion, with a look that would have graced the man who once set out for Damascus, exclaimed, 'Ah, we shall all know at the great day!' I mention this to show the prevailing notion that exists among christians to refer such phrases, 'day of the Lord,' and 'the great day,' to the future state, when nothing is plainer than

that they allude to *this world*. 'Search the scriptures, whether these things are so.'

B. B. H.

A CALL.

We have been gratified to learn that Br. Asher Moore has received an invitation to the pastoral care of the Universalist Society in Charlestown, Mass.--not that it would be pleasant or desirable to us for him to remove from this section, but as an evidence of the estimation in which that young brother is held as a preacher of the everlasting gospel; as an evidence of what industry and perseverance, with an ardent attachment to the doctrine, will do for a young man, stepping as it were from his workshop into the ministry. It should be an encouragement also to hundreds of other young men in our country to go forward in the work, who are now halting for the want of confidence in themselves; who are deterred from giving their attention to the subject, for fear that they may not be successful or useful in the cause of their Master. All, it is true, cannot expect to advance with the same facility and rapidity. Circumstances may materially vary. But there are few, with ordinary abilities, and a reasonable degree of perseverance, who cannot make themselves useful.

We understand that it is quite doubtful whether Br. Moore accepts the invitation of our Charlestown friends. He removed to New London and Norwich at a time when our cause was depressed. By the blessing of God he has been quite successful in his labors in that vicinity. Strong reciprocal attachments have been formed; the friends there are deeply solicitous to have him remain, and however desirable the settlement at Charlestown may be, on account of location and in a pecuniary point of view, Br. M. fears that he could not be justified in leaving his present charge. We are of the same opinion, and hope he will remain where he is, and doubt not in the least that a few years will afford him abundant satisfaction for such a decision. P.

REV. L. S. EVERETT.

In No. 39, (July 25th,) of the present vol. we briefly noticed the suspension of Br. L. S. Everett by the Massachusetts Convention. A rehearing in the case has been had, and we are gratified to find that the Committee have found cause to revoke their former decision. It is due Br. Everett, to publish the following. P.

To all whom it may concern.

Whereas the Rev. LINUS S. EVERETT refused to appear before the Committee of Discipline for the Massachusetts Convention of Universalists, at his trial for *Unministerial Conduct*, whereof notice was published in the 'Trumpet' of July 18th ultimo; and he, after the publication of said notice, and of the decision on said occasion, having requested that the trial should be repeated, the said Committee granted him the privilege; and met at the Vestry of the First Universalist Society in Boston, Aug. 12, 1835, where the charge and evidence were again brought forward, and Rev. Br. Everett made his defence.

After a patient hearing of the whole, the Committee are of opinion that the acknowledgements and retractions which Br. Everett has made, on this occasion, of certain items in the charge, are satisfactory; and that the other items, when considered in all their circumstances, are subjects

of admonition rather than disfellowship. The Committee therefore do hereby revoke the suspension of the fellowship of the Massachusetts Convention of Universalists.

Signed, HOSEA BALLOU, } Committee
HOSEA BALLOU, 2d, } of
SYLVANUS COBB, } Discipline.
Boston, Aug. 12, 1835.

FAMILY MAGAZINE.

Part III, vol. 3, for August, of this valuable and cheap publication has been on our table for 2 or 3 weeks, but a notice of it has been inadvertently neglected. Thus far on this vol. the typographical appearance of the Magazine has been much improved. It forms an interesting family periodical, of 480 large octavo pages, for the low price of \$1 50 per. ann.

Mr. J. S. Redfield, the enterprising publisher, suffered a heavy loss at the recent fire in Ann st. his extensive Stereotype Foundry being totally destroyed. Most of the Plates, we understand, for the present and previous volumes of the Magazine were lost. The regular publication, however, will be continued with as little delay as possible.

PHILADELPHIA DISCUSSION.

Just Published.

And for sale at this Office, the interesting Controversy between EZRA STILES ELY, D. D. and ABEL C. THOMAS, on the conjoint question--"Is the doctrine of Endless Punishment taught in the Bible--or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

We respectfully solicit early orders from friends in the various sections of our country, that we may be prepared to send out new supplies, if needed, before the business season closes. In many instances, friends at a distance can send orders by their merchants who are coming to the city for their fall supply of goods, and have the Books packed with these goods in return. We believe the work calculated to do great good, and the more extensively distributed the better. P.

A second edition, (since the first, which was destroyed by the recent fire,) is just completed and ready for delivery.

Mirror of Fanaticism.

We have just received a small supply of the 'Mirror of Calvinistic Fanaticism; or Jedediah Burchard & Co. during a protracted meeting of twenty-six days in Woodstock, Vt.' This work is from the practiced pen of Br. R. Streeter, which is a sufficient recommendation to most of our readers. Price 25 cts.

Religious Notices.

Br. L. F. W. Andrews will preach in Croton, morning and afternoon, and in Sing Sing in the evening of Sunday 30th inst. (to-morrow.)

Br. S. J. Hillyer will preach in Deanesville, Sunday evening, Sept. 6th.

Br. Bulkeley will preach at Milton in the morning, and at Marlborough in the afternoon of the 5th Sunday in this month, and at New-Windsor Monday evening following. [The friends in Milton, will please take notice of this change, which is made in consequence of the Discussion at Huntington.]

Br. Job Potter of Cooperstown, N. Y. will supply Br. Le Fevre's desk, on the 2d Sabbath in Sept. (13th.)

EXCHANGE.—Brs. S. J. Hillyer and F. Hitchcock will exchange on the 5th Sabbath in this month; Br. Hillyer preaching at Stratford, and Br. Hitchcock at North Salem.

EXCHANGE.—Brs. M'Laurin and Crow, will exchange circuits next monthly tour, being from and after, the 26th inst.

LAND OF MY HOME.

'T was moonlight; the shadows of night had descended;
The stars dimly showed the abodes of the blest;
And fancy had wandered from regions unfriended,
To that where the spirit is ever at rest.

As sleep stole my senses, a vision came o'er me,
'T was the vision of days and of happiness flown,
And seemed, with a smile, all those joys to restore me,
And bore me away to the land of my home.

I again saw those meadows, so fondly regarded,
Where I roved when my heart was a stranger to care;
And every dear object by memory recorded—
The rose and the willow were still growing there.

How lovely and lonely the lily was growing
By the brook, where I often had wandered alone,
As it bent o'er the stream which was playfully flowing,
And sighed to the breeze, in the land of my home.

The friends of my childhood I now saw advancing,
'Those joyous companions I once held so dear;
They seemed to the sound of some merry tune dancing,
As the notes of the violin stole on my ear.

With rapture I listened, the music is charming,
As sweetly it swelled to a heart-thrilling tone;
'T was the birds that were singing, as day was just dawning,
—I awoke far away from the land of my home.

SCOTLAND.

I remarked on my first entrance into the territories north of the Tweed that the countenance and character of man in that region made impressions upon my mind, indicating another race than the English. And the physical features of North Britain are as diverse from those of the South, as is the character of the men to be found there—wild, stern, and hoary. A people born and bred among such hills and vales, familiar with such mountains and lakes, challenging the stronger emotions of the soul & the bolder flights of fancy, ought to be extraordinary. I never looked out upon the face of that country, but my mind was quickened—equally by what strikes the eye, and by historical associations. Scotland would be venerable in her naked majesty, in the eye of a seraph spirit, who on wings should make survey of her face, spread out to the heavens, even in desolate loneliness—if that spirit might be supposed to have any thing of a taste akin to man for the beauties of nature. But she is venerable for the projects which have been conceived by the mind of man, and for the scenes in which man has enacted a part. She has been the cradle of warrior chieftains, whose exploits in heathen story would have given them rank among the gods—and even as it is, they are famed as more than mortal. The wild and romantic rhapsodies of Ossian had their natural occasions and just provocations in the physical and moral of the regions where they were conceived. They were not the mere creatures of fancy. Human beings, tenanted such a part of the world, must be bold and aspiring—must be men of high endeavor, and sometimes of mighty achievements. When war was the fashion, they must have been heroic in arms. When Christianity addressed itself to their hearts, they felt its power. When poetry has moved them, they have sung wild and sweetly, and being themselves charmed have charmed the world. When chastened learning and sober science have challenged their attention, they have claimed to lead the rest of mankind—at least they will not be led. They are a people that go by themselves. They have a character of their own, and must have. They respect themselves, and are respected. Look at her warriors of times gone by, but not to be forgotten—look to her poets, her men of science, her metaphysicians, her theologians, and her universities—look to her arts and cities—and say, if Scotland has not a character of her own? She is not stamped by the rest of the world, nor by any part of it, even though for want of a political importance, the world is not stamped by her. And it is not a little remarkable, it is an illustrious fact—I speak of it as a matter of fact, without deciding the question of its moral influence as good or bad,—yet it

is a fact, that the genius of a single man has consecrated those wide regions, as modern classic ground, and the history of that country as a classic legend. Italy and Greece have at this moment, if possible, less interest in the eye of travellers for their classic associations, than the land which gave birth to Walter Scott.

Once the Scotsman loved his home—and still he loves it, however far away, in the undying affections that are garnered up in the recollections, of what he has left behind—in the physical beauties of his native regions, in the endearments of the domestic relations, in the romantic history and poetry of his country, in the religion and patriotism of his ancestors—in all that imagination, and philosophy, and filial piety have made him heir to. In every region of the globe, and among all shades of national and individual character—he is a Scotsman still and true.

Four Years in Great Britain.

BEAUTIFUL EXTRACT.

Oh, God! what a difference throughout the whole of this various and teeming earth a single death can effect! Sky, sun, air, the eloquent waters, the inspiring mountain-tops, the murmuring and glossy wood, the very

'Glory in the grass, and splendor in the flower,'—

do these hold over us an eternal spell? Are they as a part and property of an unvarying course of Nature? Have they aught which is unfailing, steady—same in its effect? Alas! their attraction is the creature of an accident.—One gap, invisible to all but ourself in the crowd and turmoil of the world, and every thing is changed. In a single hour the whole process of thought, the whole ebb and flow of emotion, may be revulsed for the rest of an existence. Nothing can ever seem to us as it did: it is a blow upon the fine mechanism by which we think, and move, and have our being—the pendulum vibrates aright no more—the dial hath no account with time—the process goes on, but it knows no symmetry or order;—it was a single stroke that marred it, but the harmony is gone forever!

And yet I often think that that shock which jarred on the mental, renders yet softer the moral nature. A death that is connected with love unites us by a thousand remembrances to all who have mourned: it builds a bridge between the young and the old; it gives them in common the most touching of human sympathies; it steals from nature its glory and its exhilaration, not its tenderness. And what, perhaps, is better than all, to mourn deeply for the death of another loosens from ourself the petty desire for, and the animal adherence to life.—We have gained the end of the philosopher, and view, without shrinking, the coffin and the pall.

The Student—Bulwer.

RURAL SCENES—An Extract.

Rural life seldom fails to accomplish one object—it softens the heart. It awakens the affections, and leads to contemplation. 'God made the country and man made the town.' In the former, there are no artificial wants, prejudices, or fashions—all is cordiality, comfort and peace. We look abroad upon the solemn hills, the shining streams, and waving woodlands, and we feel that *God is there!* His hand raised the rock-ribbed mountain on its throne, and rolled around it its throne of misty glory. His breath fills the blue vault that swells above, until immensity, as it were, is visible; and His smile is shadowed only in the sunbeams which traverse those abysses of mystery. How majestic is the coming of a summer storm! We sit at the window of some rural mansion, to which we have fled from the air and heat of the metropolis; we see the far-off clouds arise like giant forms against the horizon, with spears of

fire, and robes of purple and gold; then, as by some sudden alchemy, they melt into a mass of solid gloom, from whose bosom the lightning darts its vivid chain, while its source

'Hangs o'er the solemn landscape, silent, dark,
Frowning, and terrible.'

Tell me not that the country is lonesome. It is rich with voices of comfort, and tones of delight. It is a vast and solemn cathedral, with walls and roof of azure and gold, unpillared and illimitable; its floors are tessellated with rainbow-colored flowers, and silver streams, and living verdure. It is a haunt wherein to muse, and dream, and lift the soul until the heart overflows in the religion of its worship.

Knickerbocker Magazine.

Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square foot of Bowery, N. Y. 132 Chesnut-st. Philadelphia.

- Bailou's Notes in illustration of the Parables—75 cts.
- Bailou's XXVI Lectures on important doctrines—\$1.
- Bailou's XXV Select Sermons on various subjects—\$1.
- Bailou's XI Sermons delivered in Philadelphia—\$7 cts.
- Also Bailou's IX Sermons, delivered in Philadelphia.
- Bailou's Examination of the doctrine of future Punishment—50 cts.
- Bailou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—75 cts.
- Ancient History of Universalism, by H. Bailou 2d.—\$1.
- Modern History of Universalism, by T. Whittemore—\$1.
- T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.
- Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.
- Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
- Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts.—also an edition at 37 cts.
- Winchester's Dialogues on Universal Restoration—63 cts.
- Streeter's News from Three Worlds—25 cts.
- Universalist Expositor—critical and explanatory—3 volumes \$2. 50 each.
- Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
- Eternal Hell Torments Overthrown—\$7 cts.
- Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.
- David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.
- Reply to Hawes' Reasons for not embracing Universalism—13 cts.
- Streeter's New Universalist Hymn Book—56, 60, & 62 cts.
- Discussion at Danvers between Whittemore and Bramas—25 cts.
- Bailou's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.
- Bailou's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.
- Bailou's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
- Bailou's Examination of Stuart's Exegetical Essays—75 cts.
- Bailou's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.
- Bailou's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.
- Bailou's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.
- R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.
- Letters on Revelation between Bailou and Kneeland—50 cts.
- Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

New Pamphlets.

- The Letter of Br. Joseph G. Ely to Rev. Mr. Beebe, published in No. 30 and 31 of the Messenger.
- Lessons of Nature a Sermon by C. F. Le Fevre, and Reasons for serving God a Sermon by T. J. Sawyer.
- An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.
- Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.

The Contrast:

- The Prize Tale by Allen Fuller, inserted in No. 40 of this vol. just published in Pamphlet form at this office.